

Laugakshi Shakha Krishna Yajurveda
Laugakshi Aranyaka
Brahmatejodaya
English translation

“Om I worship Indrāgni the divine sun that lives in the heart of the sun, indeed there is such a place, to him I bow”

170 days after the Yaksas destroyed 12 palaces in Indralokam, the gods approached Indra and asked thus

Those Yaksas had done great damage, by what way can we create those worlds that the Vāsus had gifted us?

Indra replied

O Devas, that knowledge was known by you, however it has been forgotten, let me free you from those binds by which ignorance prevails!

The world works in 2 sacrifices, the creative sacrifice and the destructive sacrifice.

In the skies, those great seers have seen the Vrkshāpi perform both.

He performs the creative at night and the destructive at day.

Therefore it is said, the light of the sun destroys the darkness.

Therefore it is said, from darkness the sacrifice has been instructed.

How has the sacrifice been instructed?

By which deva does the sacrifice work?

Vrkshāpi beheld the instructions of the creative from the Sabdas.

Vrkshāpi beheld the instructions of the destructive from the Yogas.

It is only due to the Sun, by which Vrkshāpi holds the instructions.

By what means does the instruction come forth?

Vrkshāpi had found the instruction verily as the means of the path.

The sacrifice walks in many paths, yet it never finds its purpose in such a way.

Thus, it is said brahmatejas is the sacrifice.

He who does not know the instruction does not know the sacrifice. Likewise, the same

12,004 paths are declared to have been the maze of the Sacrifice.

He who sacrifices that sacrifice reaches Brahmatejas.

Therefore, the sacrifice of the creative is held to be the sacrifice of the sacrifice.

Therefore, the sacrifice of the destructive is held to be the sacrifice of the sacrifice.

When Vrkshāpi had learned this, he called himself the priest of all Agnis.

He may prepare an agni but sacrifice to another agni, and that is what the wise denote sin. There is nothing else called sin.

By that sacrifice one should lead the other sacrifice across the maze of all paths.

It is verily found as the sacrifice of paths. The mantra is that sacrifice.

If one ever feels regret in losing that Brahmatejas, he should seek refuge in that mantra.

On account of gaining brahmatejas, he should find that place where Vrkshāpi performs the same sacrifice. This fire is where the Sun and Moon unite.

Then, he should sacrifice to this fire. It holds Amrita. It holds Brahmatejas.

By inner light and inner peace, it is found where the Sun resides and where the Moon resides.

This moon does exist far from or close to the beings. The moon in the sky does not shine if the Sun does not shine.

Now, the sun does not shine if the moon doesn't shine; therefore, the moon is the source of that light. Having understood this, he does not fear.

If the sacrifice is broken in many parts, he should gift each to the gods.

That gift is the creation of the world.

Vrkshāpi had indeed gifted these portions to the gods. Therefore, the worlds have been created out of gratitude.

For those who had seen the world as a form of brahmatejas, they gained the siddhi to fly.

On account of those who speak falsely of the sacrifice, it is said, "He who holds the color of his eyes (color his eyes favorably) belongs to that gem."

Praised and unpraised, gifted and ungifted, this was the state in which Yaksas had found us.

Who in this world can perform the daring sacrifice?

Now for the initiation.

Vrkshāpi-upāsana mantra

Atri Rishi

Anushtup metre

Highest among all bulls, highest among all lions, and highest among all deers, this boar is that lord.

"Vrkshāpi, enlightened from the supreme vision, may that bull-headed, lion-headed, and deer-headed being come from the skies and grant me that by which the sun and moon are seen as one."

Sage Atri speaks:

The Śākhās are divided into four, the Samhitās, the Aranyakas, the Brāhmanas, and the Upanisads. The first two are called Pūrvakarma-vibhāga. The Brāhmanas are called Uttarakarma-vibhāga, and The Upanishads are called Jñāna-vibhāga. For those of pūrvakarma-vibhāga.

When one starts the Pūrvakarma-vibhāga, the first 16 sūktas on Agni-devata alone are dedicated to the sacrifice and homage.

The 17th verse is dedicated to the bhūtajñāna. After the next 16, the 17th verse is likewise, and thus in this pattern one gains knowledge from those sūktas. If the vibhāga ends before reaching the sūkta, it has no siddhis. 1

The first 81 sūktas on Vāyu-devata alone are dedicated to those winds. Vāyu also goes by the names of the 5 prānas. Vāyu also goes by the name of the Ākāśa. Vāyu also has many more names.

The 82nd sūkta is dedicated to siddhijñāna, and thus in this pattern one gains knowledge from those sūktas.

The first 12 sūktas on Sarasvatī-devatā alone are dedicated to praises of speech and language. The 13th sūkta is dedicated to vāksiddhi, and thus in this pattern one gains knowledge from those sūktas.

The first 19 sūktas of Vishnu-devata alone are dedicated to the ruler of the gods. The 20th sūkta is dedicated to divyadrishti, and thus, in this pattern, one gains knowledge from those sūktas.

The first 204 sūktas of Indra-devata alone are dedicated to the light of the sun. The 205th sūkta is dedicated to jyotisiddhi, and thus in this pattern one gains knowledge from those sūktas.

The first 4012 sūktas of the Ashwini-devatas alone are dedicated to the power by which the sun rises. The 4013th sūkta is dedicated to sarvakāmasiddhi, and thus in this pattern one gains knowledge from those sūktas.

The first 2046 sūktas of Yama-devata alone are dedicated to the dharmaśāstras; the 2047th sūkta is dedicated to mrtasiddhi, and thus in this pattern one gains knowledge from those sūktas.

The first 32 sūktas of Rudra-devata alone are dedicated to those beings by which evil is uprooted; the 33rd sūkta is dedicated to trīśulasiddhi, and thus in this pattern one gains knowledge from those sūktas.

The first 37 sūktas of Brihaspati alone are dedicated to guruśāstras; the 38th sūkta is dedicated to dhyānavidya, and thus in this pattern one gains knowledge from those sūktas.

Of the Sages, the first 39 sūktas of Angirasa are dedicated to praises; the 40th sūkta is dedicated to jwālasiddhi, and thus in this pattern one gains knowledge from those sūktas.

The first 935 sūktas of Sage Vaishvamitra are dedicated to praises; the 936th sūkta is dedicated to manosiddhi, and thus...

The first 24 sūktas of Sage Barhaspatya are dedicated to praises; the 25th sūkta is dedicated to kavachasiddhi, and thus...

The first 406 sūktas of Sage Atharva and his descendants are dedicated to arthaśāstra; the 407th sūkta is dedicated to ashtasiddhi, and thus...

Lastly, of mine or my descendants', the first 12 sūktas are dedicated to praises, and the 13th sūkta is dedicated to brahmasiddhi. Thus in this way...

"Divided in union, unseen yet seen, unimaginable yet grasped, I am."

(Now begins the Brahmashuddhi that is also found in the Atharvaveda.)

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यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥१॥ ("To him who presides over all that has been and all that will be, and who alone is of the radiant heaven—to that eldest, to that Brahman, salutation.")

स्कम्भेनेमे विष्टभिते द्यौश्च भूमिश्च तिष्ठतः ।स्कम्भ इदं सर्वमात्मन्वद्यत्प्राणन् निमिषच्च यत्॥२॥ ("By Skambha these—heaven and earth—are upheld and stand. Skambha is this entire universe by its own essence—whatever breathes and whatever blinks. ")

यदेजति पतति यच्च तिष्ठति प्राणदप्राणन् निमिषच्च यदभुवत् ।तद्दाधार पृथिवीं विश्वरूपं तत्संभूय भवत्येकमेव ॥११॥ ("That which moves, that which falls, and that which stands; what breathes and what does not breathe, what blinks and what becomes—that supports the earth of universal form. Having gathered together, they become one alone. ")

यतः सूर्यः उदेत्यस्तं यत्र च गच्छति ।तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किं चन ॥१६॥ ("From where the Sun rises and where it sets—that alone I consider the supreme. That, indeed, nothing whatsoever surpasses it. ")

ये अर्वाङ्मध्य उत वा पुराणं वेदं विद्वांसमभितो वदन्ति । आदित्यमेव ते परि वदन्ति सर्वे अग्निं द्वितीयं त्रिवृतं च हंसम् ॥१७॥

"Those who speak of the nearer, the middle, or the ancient knowledge, speaking around the wise knower—they all declare the Sun alone, Agni as the second, and the threefold Hansa. ")

सहस्राह्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।स देवान्सर्वान् उरस्युपददय संपश्यन् याति भुवनानि विश्वा ॥१८॥ ("With thousand-rayed wings of the sky, the bright Hansa flies toward heaven. He, placing all the gods upon his breast, goes forth, beholding all the worlds. ")

सत्येनोर्ध्वस्तपति ब्रह्मणार्वाङ्गि पश्यति । प्राणेन तिर्यङ्प्राणति यस्मिन् ज्येष्ठमधि श्रितम् ॥१९॥ ("By truth he shines upward; by Brahman he sees downward. By breath, he moves across; in him, the supreme is established. ")

अपादग्रे समभवत्सो अग्रे स्वराभरत् ।चतुष्पाद्भूत्वा भोग्यः सर्वमादत्त भोजनम् ॥२१॥ ("Without pada at first he came into being; in the beginning he bore the heavenly sound. Having become four-footed, the enjoyer, he takes all nourishment."

सनातनमेनमाहुरुताद्य स्यात्पुनर्णवः ।अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः ॥२३॥ "They call him the eternal, and he may be the first and ever new again. Day and night are born forth—each one from the form of the other. ")

शतं सहस्रमयुतं न्यर्बुदमसंख्येयं स्वमस्मिन् निविष्टम् ।तदस्य घ्नन्त्यभिपश्यत एव तस्माद्देवो रोचतेष एतत्॥२४॥ ("Hundreds, thousands, tens of thousands, hundreds of thousands, hundreds of millions—innumerable—his own powers are lodged within him. Those behold that which diminishes them; therefore, the god shines—this is that. ")

त्वं स्त्री, त्वं पुमान् असि, त्वं कुमार उत वा कुमारी॥ त्वं जीर्णो दण्डेन वञ्चसि, त्वं जातो भवसि विश्वतोमुखः
॥२७॥ ("You are woman; you are man. You are a boy and also a girl. You are the aged one who walks with a staff. You are the newborn; you become the one whose face is everywhere.")

उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठ उत वा कनिष्ठः । एको ह देवो मनसि प्रविष्टः प्रथमो जातः स उ गर्भे अन्तः
॥२८॥

("He is the father of these, or the son of these; he is the eldest of these, or the youngest. One indeed is the god who has entered the mind—the firstborn—and he is within the womb. ")

पूर्णात्पूर्णमुदचति पूर्णं पूर्णेन सिच्यते । उतो तदद्य विद्याम यतस्तत्परिषिच्यते ॥२९॥ ("From the full, the full emerges; the full is filled by the full. And today may we know that from which all this is poured forth.")

एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वं बभूव । मही देव्युषसो विभाती सैकेनैकेन मिषता वि चष्टे ॥३०॥
("This one is the ancient, the ever-old; this primordial one has become all around. The great goddess of the dawns shines forth; with one and with one, she looks out, beholding. ")

अविर्वै नाम देवतर्तेनास्ते परीवृता । तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः ॥३१॥ ("Truly manifest is the name of the deity; she abides, encompassed by ṛta. In her form are these trees—green, with green garlands. ")

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति । देवस्य पश्य काव्यं न ममार न जीर्यति ॥३२॥ ("He does not abandon the one who is near; yet he does not see the one who is near. Behold the divine marvel—it neither dies nor decays. ")

यत्र देवाश्च मनुष्याश्चारा नाभाविव श्रिताः । अपां त्वा पुष्पं पृच्छामि यत्र तन् मायया हितम् ॥३४॥
"Where the gods and humans are lodged like spokes in a hub—you, the flower of the waters, I ask: where is that which is set by the mysterious power? ")

यो विद्यात्सूत्रं विततं यस्मिन् ओताः प्रजा इमाः । सूत्रं सूत्रस्य यो विद्यादस् विद्याद्ब्राह्मणं महत् ॥३७॥ ("He who knows the thread that is stretched out, in which these beings are woven—he who knows the thread of that thread, he knows the great Brahman.)

वेदाहं सूत्रं विततं यस्मिन् ओताः प्रजा इमाः । सूत्रं सूत्रस्याहं वेदाथो यद्ब्राह्मणं महद् ॥३८॥ ("I know the thread that is stretched out, in which these beings are woven. I know the thread of that thread—and also that which is the great Brahman. ")

यदन्तरा द्यावापृथिवी अग्निरैत्प्रदहन् विश्वदाव्यः । यत्रातिष्ठन्न् एकपत्नीः परस्तात्क्वेवासीन् मातरिश्वा तदानीम् ॥३९॥ ("Where, between heaven and earth, the fire goes blazing, burning all—where he stood, resting on one support—beyond that, where indeed was Mātariśvan then?")

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् । तस्मिन् यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः ॥४३॥ "The lotus with nine gates, enveloped by the three guṇas—that mysterious, self-existent one within it, that indeed the knowers of Brahman know." ")it that

अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः । तमेव विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं
युवानम् ॥४४॥ ("The desireless, steadfast, immortal, self-existent one, fulfilled by essence, lacking
nothing from anywhere—him alone the knower does not fear death, the steadfast self,
undecaying and ever-young.")

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"Thus the initiation ends."

Now begins the Audumbaram by which Brahmatejas shines out of the man.

Maha Audumbaram

Chapter 1

Agnaye Swaha!

To that Audambara-mani which the Yajakas see in the fire, Swaha!

To that Audambara-mani which is the light in the fire, Swaha! || 1

They say fire has two in it. The white and the black. To that Fire, Swaha!

They say the white shines like the sun in the golden color, To that Fire, Swaha! || 2

They say the black is the darkness holding the sins of all the hells. To that Fire, Swaha! || 3

The Audambara who is of the white, he knows the white can not be known without the black and
the black can not be known without the white. To that Audambara-mani, Swaha! || 4

To the Yajaka, Swaha!

To the ladle, Swaha! || 5

To the mantra "swaha" as the wife of the beloved, Swaha!

Agnaye Swaha! || 6

They say the Audambara-mani shines its great light on Tvashta and takes up everything in all
the directions. To that gem who is Agni, Swaha! || 7

To that gem who is Brihaspati, Swaha!

To that gem who is Prajapati, Swaha! || 8

To that gem who is Indra, Swaha!

To that gem who is the Stars, Swaha! || 9

To that gem who is the Ratri, Swaha!

To that gem who is the waters, Swaha! || 10

To that gem who is the lord of justice (rtalingam), Swaha! || 11

Audambara who is called "lalitha" by the wise, Swaha! || 12

Agnaye Swaha! || 13

The world and all the beings in it, should be known as the Mani, To that mani, Swaha! || 14

To the white and to the black, Swaha! To the white, Swaha!

To the black, Swaha! To Brahman, Swaha! || 15

Within the womb of the gandharvas there exists a pigeon, he who teaches it to fly never loses his yoga, to that Light, Swaha! || 16

To the lord of brahman, swaha!

To the lord of the brahmanas, swaha!

The poets forever adore the man who resides in the sun and in the man, to the poet whose vision is the Maha Audumbara, Swaha! || 17

One defeats defeat by knowing the black. The man of Maya who resides on a lotus, to that fearless one having seen the light of a thousand suns, he gifts the supreme food to the Gandharva. || 18

They regard the world as 3 fold, the wise forever chant, Of the higher, middle, and lower, Brahman is the higher, Indra is the middle, Vritra is the lower. Binding the man unto the dust he completes the sacrifice. Indra is satisfied. Vritra is satisfied. || 19

On top of the Mountain Somagiri they forever chant the Sama veda hymns, whether by nightfall or by dawn, they forever do so, this is the eternal greatness of the Self which never falls. || 20

It never gets impure by contact, it never grieves therefore it forever stays fearless, therefore they say fearlessness is divine. || 21

That man who lives with anger towards fear attains perfection. Fear alone is the cause that stops one from great austerities and binds one to great displeasures. The one with fear never wins; indeed, he never wins. || 22

The man seeing all knowledge in fearlessness neither shuns nor seeks. He neither likes nor dislikes. He forever abides in Somagiri and chants the hymns; this is what he finds pleasing. || 23

Fear is a greater death than death, so echoes in the Realm of the gods, to the Maha Audumbara-mani, to the son of Mrtyu, who has passed the teaching, Swaha! || 24

Now having heard the teaching, the Audumbara-purusha shaves off his hair; it is none other than Mrtyu. It was him eternally! It was him and no one else! To him, the highest of the highest, Swaha! || 25

Chapter 2:

Now the Vedas speak of a god in the name Mrityunjaya. He was mentioned a few times back then and even now. To him the one who lives in death, Swaha! || 1

The mrityunjaya is an austerity. These great austerities in the Vedas should be worshipped. They say the Yajna is Brahman, for it is indeed Brahman. || 2

The wise know there exists the blessing of the gods, mistaken as a curse by the fools. The blessing is known as the supreme gift. || 3

This is the greatest gift and the only real gift. The gift is never lost; it is the highest. The gods never give anything lower than the highest. || 4

The gold has turned black in such a moment; let the Asvinis set the chariot in motion and invoke Usha for us! || 5

The man who disregards Yajna as brahman is like the man who chants the mantra of silence. || 6

Before the gods looked at us, before the sages became us, before the world split from us, before Vritra choked us, before the horses set in motion, we resided in the lotus. Thus, we were apart from Brahman, and forever we will be apart from Brahman. To the shiny one, Swaha! || 7

The knowers of death forever worship the lord of Brahma. This dear Atman beheld is forever in our hearts. It is me, it is you; it alone exists. || 8

Of all tattvas, the first is the earth, home to creatures, humans, sages, and animals. It is not known even by the gods. || 9

Aditya-Rudra the supreme had closed his eyes and opened the other ones. Thus were we blessed. || 10

Chapter 3:

The mantra is "I am he." The god is the direct Atman called Sūrya-nārāyana.

Sūrya-nārāyana is mounted on a chariot set in a red lotus and drawn by seven horses. He is of a golden hue, has 4 arms, and holds 2 lotuses. His hand is raised to grant the boon of fearlessness, and he is the impeller of the wheel of time.

He who knows Sūrya-nārāyana is a brahmana

The highest man is mistaken for names like Agni and Indra.

The cūḍāmani is hidden deep in the cave, yet the deluded ones consider the cave the gem and fall down to samsara continuously.

Just like this, many also mistake the real form of the ātman.

Know that it is either thought of as formless or only the form of Sūrya-nārāyana.

That Brahman is non-violence, yet it is the strongest. It shines like the Indrāstra.

Sūrya never rises nor sets in this vast ocean of Varuna, set on top of the Mountain of Indra in the River of Vayu.

As the priest shaves his son's hair, so too does the wise man shave off his karma to become a jñani.

One who wears the tripūndra wins intelligence and dispassion. This is the eternal secret.

He who bathes in the Ganges wins intelligence and dispassion. This is the eternal secret.

He who chants the lord's name in any manner prescribed by the Vedas wins intelligence and dispassion.

Listen to this Sukta of the Vedas, holding many vidyas.

Regarding the herbs, the wise priests say Dīrghatamas is the knower.

All herbs are the Moon. The moon alone sustains and nourishes.

Regarding the rain, the wise priests say Yājñavalkya is the knower.

That ritual which brings rain is that ritual which brings fearlessness.

Regarding the guru, the wise priests say Parāśara is the knower.

As echoed in the Upanishads, Guru creates and destroys this very world.

Regarding the Aśvamedha Yajña, the wise priests say Nārada is the knower.

Varuna is the one who performs this Yajña continuously. He who sacrifices his own horses, who are the divine ones who accompanied the puruṣa even before birth, does the sacred Yajña.

Regarding the wife, the wise priests say Śuka is the knower.

The wife should be known as that which has been with the man since the beginning. He who knows this wife is a knower of the Vedas.

Regarding the chakras, the wise priests say Yama is the knower.

The chakras hold the supreme powers of imagination. The ones of attachment who are in heaven delight in these powers and enjoy it by the means of time.

Regarding the enemies, the wise priests say Pramati is the knower.

He who is obstructed in his vision is said to have many enemies. He who sees clearly the very world created in joy, he is said to have less enemies.

Regarding the Gāndharvas, the wise priests say Angiras is the knower.

In the womb of the Gāndharva there exists a bird. He who teaches it to fly wins Jīvanmukti.

Regarding the Kavis (poets), the wise priests say Medhāthithi is the knower.

Having sung the Sāmā hymns one will never be lost.

Regarding Duḥkham the wise priests say Maitreya is the knower.

That wise man who is able to dwell in great darkness without fear can tolerate any amount of duḥkham.

Regarding wealth, the wise priests say Mārkaṇḍeya is the knower.

That which comes from the sun, comes from the moon, comes from the parents, comes from the guru, comes from the gods, and comes from the heart is known as wealth.

Regarding the Rashtra, the wise priests say Cyvana is the knower.

Rta is the law. Anything else is not. He who deceives the gods but knows Rta is never stained by sin.

Regarding gift-giving, the wise priests say Durvāsas is the knower.

He who gives gifts without śraddha has not done the deed of gift-giving.

Regarding Prāna, the wise priests say Rāmā is the knower.

He who does the 11 Prānāyāmās does the supreme japa of Sūrya-nārāyana.

Regarding farming, the wise priests say Vāyu is the knower.

He who has disgust for the smell of his body is known as the great farmer.

Regarding the Armor, the wise priests say Marīci is the knower.

The law of the gods is that one can never escape his karmas. That karma creates bondage. He who cuts the source of his bondage even without cutting the source of karma is said to have the armor of Sūrya-nārāyana.

Regarding the cow, the wise priests say Vaśīṣṭa is the knower.

Of all cows the Kāmadhenu is said to be the Tripūndra of the Śiva devotees. He who knows thus attains intelligence and dispassion.

Regarding Śiva, the wise priests say Agastya is the knower.

That which shines as Sūrya-nārāyana is Ādiśeṣha, who is considered Śiva by the wise ones.

Regarding Śakti, the wise priests say Brahmanaspati is the knower.

Where can there be Śakti for Śiva, who is SatChitAnanda?

Regarding Hayagrīva-sabdas, the wise priests say Atharva is the knower.

The Vedas have sprung forth from Ātma. They will go back to Ātma at the end.

Regarding yoga, the wise priests say Viśnu is the knower.

He who is established in Śiva is only known as the yogin

Regarding Mind, the wise priests say Brahman is the knower.

From where words do not return and the mind does not grasp, he who knows the bliss of brahman does not fear wherever.

Regarding Brahmajñāna, the wise priests say Agni is the knower.

The union of vidyas of Agni and Indra is said to be Savita. Only by the grace of Savita can one attain Brahmajñāna.

Regarding Tīrthayātrā (pilgrimage), the wise priests say Hārīta is the knower.

He who does not wear the tripūndra makes all his tīrthas fruitless.

Regarding Nāgās, the wise priests say Vāsuki is the knower.

He who moves like a nāgā is said to be a nāgā. None other than themselves can move like a nāgā.

Regarding nightmares, the wise priests say Maruts are the knowers.

That which one sees is known as a nightmare, and that duality is the cause of suffering.

Regarding diseases, the wise priests say Virocana is the knower.

He whose mind has been destroyed by thoughts is the one whose body is destroyed by thoughts as well. Having calmed the thoughts, all diseases slowly fade.

Regarding the panchabhūtas, the wise priests say Upakośāla is the knower.

Water, Earth, and Wind are of the sky. Fire exists as Sky. Everything that should be thrown into fire is considered fire. Whatever else exists is considered Sky.

Regarding Yakṣa Rājas, the wise priests say Janaka is the knower.

Having heard the command of Yama, the Yamarudras act. Not anytime else.

Regarding the 8 siddhis, the wise priests say the Avadhūta-ascetics are the knowers.

Dhyāna and Kāla are considered the supreme siddhi. When one accomplishes both, he holds the 8 siddhis.

Regarding Boons, the wise priests say Nidāga is the knower.

He who wears the Tripūndra invokes Annapūrṇa, the giver of boons, truly.

Regarding the Aśvinis, the wise priests say Ganapati is the knower.

These Aśvinis bring the sun and set it.

Those great sinners face the punishment of the Rāśtra. Having seen the angry Aśvinis, that great sinner of sinners will only be redeemed upon mukti.

Regarding Mrtyu, the wise priests say Aghamarṣana is the knower.

He who is of Adharma is the one who disturbs his yoga; he is known as the killer of the Ātma.

Regarding Naraka, the wise priests say Devala is the knower.

He who associates with inauspicious beings dwells in Naraka.

Regarding the Dance, the wise priests say Kāma is the knower.

He who witnesses his winds of karma while being unaffected by them performs the Rudra dance.

Regarding the Śatarudriya, the wise priests say Sanatkumāra is the knower.

He who thinks of 1 name that encompasses all the names of Śiva is known as the reciter of the Śatarudriya.

Regarding the divine bull sacrifice, the wise priests say monks are the knowers.

He who leaves all his associations thinking “I have no relation to this” performs this sacrifice.

Regarding balaśāstras, the wise priests say Gāndharvarśis are the knowers.

He who can handle darkness is stronger than Indra.

Regarding Lotus garlands, wise priests say Kavi-Uśanas is the knower.

Whatever accessories were instructed by the Vedas, consider them all as tripūndra.

Regarding Vāyu-sādhana, the wise priests consider Hiranyastupa a knower.

The abode of Vāyu is known as where the gurus reside.

Regarding Ashtavakra-veda, wise priests say Agni-Vāyu is the knower.

Those bhaktas never bother themselves with the Lokas and Siddhis.

Regarding food, wise priests say Bhrgu is the knower.

Bliss. Bliss.

Food is Bliss. The great Annapūrṇa manifested.

Regarding Vidyanagar, wise priests say Sarasvati is the knower.

Having played the Vēṇa, he attains that gift of gods mistaken as a curse of gods by fools.

Regarding Naivedyam, wise priests say bhaktas are the knowers.

The seer who has done the real Naivedya sees Viśnu to be Śiva. Therefore, those Śiva devotees are called Viśnu devotees.

Regarding Deva-Ārādhana, the wise priests say Dalbhya is the knower.

He who never consumes the Dūrva grass and is never consumed by it is the supreme worshipper.

Regarding Soma. The wise priests say Ajātaśatru is the knower.

For even the lowest of the lowest who wear the tripūṇḍra drink the Soma, which can create and destroy all lokas in an instant.

Regarding forgiveness, the wise priests say Rucirāṅga is the knower.

That which happens is all due to Sūrya. Do japa

Of the Aghamarshanas the teaching is big.

Thus

Agharmasana proceeds: Then the self is verily the truth; it does not even need to be realized. The one who had purely asked God to reveal his nature gets this teaching.

The world is made out of objects. From the objects arises the quick notion of impression. If one were to abandon the impression, he would live in a world unknown to him. Such a world is the world of the Muktas.

From the philosophical perspective, the universe is created by the formless being. It needs not to be created, yet it is still appearing as if it is. Such a creation holds the truth of all gods. The mind is fashioned in such a way to behave around objects as if they were not the self. If this is so, why does the man of mind become the man of earth? He who knows the answer knows this teaching.

II

The world consists of water and earth. Using the very foundation of water to be earth, the man of great thinking understands the earth to be that which springs from water. If the Earth were to reveal itself to the scholars of water, the water would simply hide itself from the scholars of Earth.

His thinking is never thought of as such. The very truth is the world is placed within the mind. The gods are placed within the mind. That which you offer into the fire is all in the mind. The mind works in pairs. If the mind were to run in pulses, then the organs would. If the mind were to run in breath, then the organs would. If the mind were to cease, then the organs would.

If the mind were to be the universe. The breath of the universe would be that through which the universe works. The organs would be those through which the universe functions. If the Sun were to be the light and the Moon to be the mind, then the breath of such a being is said to be that which makes the organs of the Sun and Moon function.

The mind is never placed in good faith. It is light, which brings it as such.

III

The world collapses on the breath of the mind. The actions of the world are said to be inauspicious to the man who fakes his good breath. The actions of the world are said to be auspicious to the man who holds in his breath.

The breath of the man brings the man his support. Such a support is indeed the revealer of actions. The man who holds in his breath also holds in his actions. Likewise, the support of the universe, which is consciousness, is the revealer of the actions done by the body. The man who holds in his consciousness also holds in his place of being the body. Consciousness is the subtlest of them all. Benign and subtle, it inhabits the nature of the hidden and is revealed only to the intelligent. It is subtle, which makes it covered. Thus, the universe is covering that which is called "darkness" in the form of "light."

The very form of darkness is placed all over the world, yet it appears to be unreal due to the assumption created by the mind that it is too subtle to be true.

The world then will remain as a man who is blind imagines the world and still caves to its desires.

The very word of truth is undeniable to those who know such of desires exist stay and leave. Therefore the cycle of rebirth is nothing but the cycle of desire. The remover of desire is known as bondage and the remover of bondage. The form of the self undisclosed works as that which desires and that which does not. Therefore know the self to be existent in the form of That which fashions bondage towards object. Such a mind can not create bondage due to its presence of unstability from which the death of peace comes. Such a change of pace in passion is known as the Reverse lungs. We who then breathes as if his lungs were his ego, he realises the magic that exists within the Heart. Let this word not be given in vain to the atheists.

The magic word which impells through the distinctions of the self is known as pain. Having reached the base of the self through pain he lightens up.

From the destructions of the impressions of joy one gets the feeling of reversibility. He walks the world knowing he can assume even the craziest thoughts and yet live untouched.

From the Anger of Ugrasena comes the great chakra known as Bhuchakra. It is impelled by the studying of vedic journey. The one who destroys his impressions towards all other paths verily sees the magic of the self act in his favor.

III

The points of mountains are known as the beats of the rhythms to the heart. When the heart beats more and more he is known as the killer of earth. The places which fall under his vision, fall under sin.

When these points of mountains stop growing, the man is known as the Great Light. He achieves such a name through the destruction of prarabdha karmans. He never looks back at moments with his family, friends kinsmen etc. He lives the world knowing there is nothing more than him.

The mukta is relieved of all stress. He never sees the world as real. He breaks all his rhythms into that which is known as the celestial singing. He becomes the Gandharva of Gandharvas, if he can sit under a tree without the thought of sitting under a tree, for a brief period of time.

He becomes a Nagaraja of Nagas, if he can observe the mind constantly while performing acts and not.

He becomes the Yakshas of the Yakshas, if he can break his mind as well as the desires and remain in his nature.

The world works as if the man returned from his abode and walked into a forest. It is a place of unfamiliarity. The man who gets used to such an idea of unfamiliarity is worthy of all kinds of Vedic knowledge. He is who the RShis preach to truly.

The one who plays with Maya as if he exists without its effect is known as Sushuptabrahmana. He makes his sleep worthwhile. He is who the anxious ones go to to redeem themselves of their sins.

The main river of truth sprouts the trees of existence constantly. The self exists as inner air; the man who lives as if he existed when there was no air and no space, such a man never invites limitations unto his mind.

The pure mind is said to be 4; the Self is known as the transcendental pure mind. Whereas the mind unites with Brahman, the mind loses its observed nature and becomes its true nature.

There is a difference between the observed and the true. The observed is that which is covered the most. From inward observation, one knows the greatest covering of the outward world.

The existence of the self depends on the method through which one transcends observation. If there exists a method beyond seeing, whereas it is the seer of the seeing, where can one limit his body to the functions of the mind?

The existence of the self is never alone. It exists as it approaches the Maya with a keen eye. The self is broken down as if it were alone; however, it is never a state even for the deluded. The state of aloneness is represented as Mithya. Therefore, know the self to be everything that is Mithya. Yet the self transcends such an idea.

Now, O wise one, having understood what has been said, transcend the idea of aloneness and transcend the idea of purity. When the mind limits itself to designations, it creates thoughts of worldly desires. Transcend the idea of words and thoughts all together. Let no concept of mind determine the Brahman. The Brahman is verily what it is. It is defined by being what it is. Now break free from the limitation of observation. What is left is only the hidden.

The gods have struck down the Bull. Happiness was seen.

The figure bull is decoded by ego.

Now one will be able to apply the knowledge given and get a message.

The priest performs the sacrifice of the bull. He is gifted from the gods.

The figures here are priest, sacrifice, bull, gift, and gods.

Decoding all these words, you will know a great secret.

IV

The grand scheme of reality works for those whose minds attract thoughts without the knowledge of sufferings from the cause of thoughts. For the others who feel the pain in

thoughts, they become purified in intellect, every thought. Therefore, keeping them even sinful will be pure.

He who resides as an atheist and reads this shakha will not learn of faith. The one of faith should be taught by a wise one. The wise one, having contemplated the words of the shakha, destroys the limits created by the mind.

There are two ways to do such. Bhava is Brahman, and the knowledge through which the Maya remains is insufficient for the means of Brahman.

The wise grasp the first. The curious grasp the second. The intelligent grasp the first. The seers of worldly good grasp both.

Upon reading the word of God, the ones who make the world a purer place for even the gods to roam, he knows himself to be the yajna. He lives life as the best version of himself. He never feels demotivated in such devotion.

yajna.

V

Upon the 3 yajnas possible, the man determines that the sacrifice is meant for only good. The wise don't pursue good. It is neither a moment nor an idea. The good is never known as light, for it only exists as a path. The asuras have destroyed Indra once and then turned him into a good man. And so he became worse and worse. The only transcendental form of good and bad is known as belief. It never exists separate from the mind, yet it exists as a doorway to that beyond the mind. The mind that observes its beliefs will soon know that it is verily consciousness that breaks its bliss to form the unlimited through the means of beliefs.

He who changes his beliefs constantly changes his fluctuations in bliss. The belief is known as the protector. It is indeed the path. It is that which breaks one from the asuras. The man is stuck with a belief till he is ready for more. The man who is open to beliefs transcends the beliefs and reaches the state of strength. The state of strength keeps people desireless and without hunger. He who trains his strength in battles. He is indeed the greatest karma yogi. The man who fights wars is the one who is exalted. The other yogis who are not devotees will have to suffer to reach such a state. The karma yogi strengthens his mind constantly; therefore, strength is said to be the means of victory. The one who transcends strength reaches the state of bliss. This is at first a state without bliss; over time the bliss develops, and such a man is filled with light.

Therefore, the man should protect his beliefs, whether right or wrong. Whether sattvik, rajasic, or tamasic. Whether pure or impure. Whether demeaning or respectful. Such a man who protects his beliefs brings great joy to himself and the world around him. He is stuck with beliefs till he knows himself to transcend the deeds. The sinful ones keep changing beliefs. They are devoid of anything so perfect. The man who is attached shall be left with his beliefs. Having changed them, he changes the world as well as the Brahmic bliss.

Brahmic

VI

The man then reveals his true nature by the attachments to his beliefs. He can fully be identified and analyzed. His thoughts reveal which he is. His security towards his thought reveals his insecurity about his nature.

In the very act of creating a belief, one who observes his grasping onto such knows his character and true faults.

The great man unborn does not reveal himself to the man of many thoughts. The yogin should destroy thoughts through the means of ignoring the importance of such beliefs. He then loses his obstacles to transcend, and having dealt with the pain of disbelief, the great lord shows himself to the yogin, and the duty of the Vedas has finished on him.

From the entrance into the path of yoga, a man is met between two great serpents. This serpent constantly coils around the man till he decides to choose a path. This man is thrown by the grace of his guru, the gods, and his ancestors. "This is the final path to go on," say the devatas. The man does not return after this.

This knowledge, which makes one immune to the serpent is known as TarakaVidya

This is vidya, which is for the mind. It brings the man to the greatest state he can be in.

In the 3rd phase of the Moon, during the phase where the light of the sun reflects downward. Here it is said that in the middle of the earth resides the king of all Vedanta, Brahmanaspati.

He is given a divine marker for his devotees.

The man who removes his burdens and puts them on Brahmanaspati at this time is appreciated by all gods.

Let the words of the scripts hold no higher truth than what can be attained.

One should remove his greed by throwing away all desire onto the fact of bliss being the desire itself. He who laments after such a bliss in his imagination, which destroys his desires, is free from the coils of the serpent.

Through constant practice it is called yoga. The yogin is developed in all thoughts and morals through practice.

The one without faith who performs this yoga is never coiled by the serpent.

VII

The workings of the mind are underappreciated by many. It is imagination that creates the world. How can such a world of imagination be created by something before imagination?

The yoga known as Samadhi is the destruction of imagination. Imagination lies in the form of limits. It never formed from bliss. The one who constantly pushes his imagination away from him lives happily.

The work of questioning is the act of removing chaos within the mind. He who sorts out his thoughts into questions then sets the ones he can answer and the ones he cant. Here he is left at peace with his thoughts.

The observation of the yajna is supreme. The one who performs the yajna alone can observe. The others don't receive any fruit.

The sleep known as Kanchisamadhi is when the mind creates a world in its imagination and lives its reality in there. This is what should be observed. Having understood this, does one see faults within samsara and decide to leave.

The one who pushes his imagination away by sorting out doubts into questions and observing such an act is known as a Kanchiyogi for verily this is the same as Kanchisamadhi. The one who contemplates on the equality between both is a great yogi who is pushed and eligible for the hardest tasks. The gods immediately send him to the highest path.

VIII

The ones made of only intelligence respond only to gods. The man who responds to gods only gains intelligence.

One can not make it out of samsara without intelligence. This is the deciding factor. The gods do not grant the burden of veda on an unintelligent man.

The sky rises like a bird. It is seen as still yet it rises constantly. It is indeed auspiciousness.

The goal of the world is to realise that "I am shiva"

All of vedanta deals with the fundamental nature of auspiciousness.

Due to brahman does the world collapse into a point. Due to brahman does it expand. Due to brahman do our minds attains stillness. There is no other being who has subdued the mind than brahman.

It was given as a humorous joke to the gods and a curse to the demons and as a boon to the sages. It was dispelled by Vishnu and Shiva. It was united with itself by the power of Umashakti and it has held its ground since the beginning of time.

The Brahnavids claim the world runs on the factor known as avidya. The Vedantas claim for it to run off a factor known as "ahankara." "The sages say both. The yogins declare the union of the gods to be the surpassing factor, yet they all agreed that karma surpasses all.

Enchanted by the lust of changelessness, the demons sought the gem known as "pairaki." "They gave it a good look for many years; knowing it existed, they never saw it shine. The diamond would only shine for the pure beings. The devatas, enraged, vowed to never come near the Vedas again; they were cursed and harmed. Having realized through extreme suffering that there is no other path to happiness, the asuras accept the status known as Vedanta. Having suffered, the Vedantic rishis allowed them into the path of Vairagya. The gods were blocked. Furiously they kept throwing astras and all kinds of weapons at the Vedic rishis, yet nothing happened. It's as if the wind blowing wouldn't affect the status of the sky.

The Rishis became friends with the Asuras and led the Asuras out of Samsara. The gods still kept hope in samsara, and there is no vairagya seen in such.

The Rishis vanished and the Asuras as well, and the gods were left puzzled.

IX

In the land known as Manavarani was a great yaksha known as Balabrahma. He took penance for other beings just to satisfy other beings. He worshipped gods for the sake of others. He knew the secrets of vairagya and therefore kept his knowledge secret while holding the capability of performing big amounts of tapas.

After 12 years the villagers asked, "O sage, what is this knowledge that you know which allows you to reach such great levels of Karya siddhi?" The yaksha held his ground and told the villagers to not ask such a question. The yaksha left for 16 years. After he came back, he saw the horror that the village turned out to be without him.

The yaksha woke up and realized he was never a yaksha.

The Angirasas say, "The word of the wise is given like a flower is given to the god of amritam. It is not offered directly, and when it is, it is never needed to be offered. That man indeed has such capabilities to face even the greatest calamities."

Now he should do the Mahājapa :

ब्रह्मा कृणोति वरुणो गातुविदं तमोमहे । व्यूँर्णोति हृदा मृतिं नव्यौ जायतामृतं वित्तं मे अस्य रौदसी ॥ १.१०५.१५ ॥
("The inspired priest prepares him— Varuṇa, the knower of the path— him we invoke. He unfolds insight with the heart; may new understanding be born. May truth and wealth of the two worlds come to me from him.")

ब्रह्मा॑ कृ॒णोति॑ वरु॒णो गा॒तुवि॑दं तमी॒महे । व्यू॒र्णोति॑ हृ॒दा म॒तिं न॒व्यौ जा॒यता॑मृतं वित्तं मे॑ अ॒स्य रौ॑दसी ॥ १.१०५.१५ ॥

धीरांसः पदं कवयौ नयन्ति नाना हृदा रक्षमाणा अजुर्यम् । सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो
नृन् ॥ १.१४६.०४ ॥

ब्रह्मा॑ कृ॒णोति॑ वरु॒णो गा॒तुवि॑दु॒ तमी॑महे । व्यू॒र्णोति॑ हृ॒दा म॒तिं न॒व्यौ जा॒यता॑मृ॒तं वि॒त्तं मे॑ अ॒स्य रौ॑द॒सी ॥ १.१०५.१५ ॥
धीरा॑सः प॒दं क॒व्यौ न॒यन्ति॑ ना॒ना हृ॒दा रक्ष॑माणा अ॒जु॒र्यम् । सि॒षांस॑न्तः प॒र्यप॑श्यन्त॒ सिन्धु॑मा॒विरे॑भ्यो अ॒भ॒व॒त्सूर्यो॑
न॒न् ॥ १.१४६.०४ ॥

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नृन् ॥ १.१४६.०४ ॥

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे । व्यूँर्णोति हृदा मृतिं नव्यौ जायतामृतं वित्तं मे अस्य रौदसी ॥ १.१०५.१५ ॥
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1-1-2: The Devas are 5: Yogadevas, Karmadevas, Brahmadevas, Agnidevas, and Rtadevas. The Yogadevas are in charge of the function of the world. The Karmadevas are in charge of all beings. The Brahmadevas are in charge of who attains the brahmavidyas. The Agnidevas are in charge of all action. The Rtadevas are in charge of upholding Rtam; they are also known as the Indradevas.

1-2-1: The Asuras fight the Agnidevas. The Nagas fight the Yogadevas, the Yakshas fight the Brahmadevas, the Gandharvas fight the Rtadevas, and the Pisachas fight the Karmadevas.

1-2-2: In the grand scheme of the universe, each section plays a role in maintaining rtam. The one who goes beyond rtam is known as amrtam.

1-2-3: The law of Rtam exists as the very creator, preserver, and destroyer. It is this 1 law that acts as all gods. The man of 5 is so called.

1-2-4: The purusha takes on 5 forms, of which the Devas are the most powerful. The devas only guide one to moksha. The being of devas is why the Rtam manifests. Through such a law the world is created. The world is nourished, and then after time gets destroyed, the world as well goes with it. The world indeed merges with time at destruction.

1-2-5: Wisdom of the 14 Purushas is granted to one who scales the mountains and crosses the world, preaching the word of Rtam.

1-2-6: The one who manifests as a man is seen with his ability to understand; this is known as "Vijnana." Vijnana is the rtam within oneself.

1-2-7: The grand scheme of things only plays out in the form of Rtam. The knower of rtam becomes the reality. The vijnana is the greatest; the brahmavijnana opposes adharma. It is the source of Rtam.

1-2-8: Having taken up the drink of rtam and the word of amrtam, one creates what is known as the drink of amrtam.

1-2-9: Having sacrificed the drink of rtam, one reaches Brihaspati. He who drinks it reaches bhumi; the one who consecrates it and gives it to another man for sacrifice reaches Vishnu, thus revealing the connection of Rtam and the gods.

Of the Light, thus the vidya,

The one of light is held to be made of consciousness. Within light exist 5 fundamental beings. 3, which holds to the eye. 2 that hold to the mind and 1 secret hidden vidya revealed by the light itself.

The man of the mind acts as the 3 eyes. The first eye holds the power of light in the form of bliss. The second eye holds the power of fire in the form of suffering. The third eye holds the power of neutrality between both.

The senses occupied the divine 3 eyes and fell to the floor. Therefore, the light will never reveal the 3 eyes to the senses.

The light brilliantly shines in the region of 3. Beyond is what exists in the mind. The mind holds the power of the eye and the power of vibration.

The power of the eye supports the 3 eyes. The power of vibrations exists by itself. These 2 powers exist as 2 white horses.

The hidden vidya is held to be the union of the power of the eye and the power of vibrations.

That phenomenon that manifests the powers is called "thought."

The 3 eyes work in the very form of balance.

Beyond the form of balance exist the greater powers.

The greater powers break through the sacred fire and release heat upon observation.

The great work is to observe the fire.

The power that holds neutrality is said to be the wind. It kills the evil and helps the good.

The 4th eye is not to be talked about; however, it is the onlooker of the 3 eyes.

He who spreads each of the eyes becomes the creator, preserver, and destroyer.

The fourth eye is already spread. He who knows becomes the teacher.

The light is tortured by the thought. The thought dwells as 2 powers. These 2 powers exist as word and deed.

The man of both word and deed alone becomes the powers.

Therefore, the 2 eyes exist as formless in form.
They are verily formless; however, they act to be in form.

The formless eyes do not perceive, for even that is an act of illusion.

The eyes of form represent peace and chaos. The destruction of peace is known as "thought"; the destruction of darkness is known as "light."

There exist the 2 eyes in a state of unknowingness. The one who perceives with one of the eyes reveals the illusory state of the formless. It is only the formless that acts as form. The form never plays a role independently. The man of form is only that which perceives.

Of the third eye, there exists the formless form, which breaks through in the form of heat. Such heat comes from the formless, yet it is shown as the form. The formless form is known as the essence of all the small things.

Even a faithless man can gain faith upon coming across the wisdom of the formless form.

A man should not be gifted with faith in the formless form until he himself knows that there is no other approach.

The eyes exist in the formless form. The power of the Eye is the foundation of the formless form.

Now let us bring faith to those who look into reality with effort yet don't come across with the grace of light.

This should be taught to bring faith, not learnt.

The formless form is indeed present all around. It exists as the giver of heat. Such energy does not come from nothing. Such heat is the presence of the 3 eyes. The eyes grounded in stillness become an illusion. The perceivables are 124. These are for the deluded to reach more of their delusion. There is no way to progress beyond such a narrow perception.

The eyes collide and break open the many perceivables. Each particle can be destroyed into more. There one has reached the peak of mental reality. He should calm his mind and let the eyes progress forth. The powers are never bound to the mind; therefore, a man who knows not will never get faith.

If the light has not strung forth, that demon shall be killed.

Thus,

Chapter 1

The story of the scripts of positivity holds a special place in the mind of one who has mastered his anxious self. The creation of the scripts happened through the work of a sage, and for this we show our gratitude to the book, which holds knowledge far beyond what anything with logic can hold.

Thus begins the story

The man approached his teacher and asked, "Where does one get all the negative emotions?"

The teacher replied,

The mind is made of 3 elements. The good, the ego, and the lazy.

This mind holds all positivity within its energy sphere. This sphere holds all the land. It is infinitely big however it can only be reached through the travel of the mind. And not the travel of body on feet.

This sphere within us makes us see. Is also known as the Visioner. With a mind directed towards peace the mind fills with auspicious thoughts.

The sphere holds itself as a secret until it is revealed in the form of a sound later.

The sphere makes all the worlds pervade the land of vision.

The vision is the mind with the mind superimposing its energy on the sphere.

The one who sees the seer is known as the Inner seer. He sees his eyes seeing. He is known as the observer. The one who brings light to the sphere attains auspiciousness.

The works of many men created the roots of the sphere and called it by many names.
The sphere is lifted and brought out of the chest to remove external damage.

The sphere gets refreshed upon remembering memories. It is known as the Golden Sphere because only this shines while the other spheres darken.

The puzzle of the sphere is the secret to positivity. It protects one from the devilish attitude and the other demons.

Chapter 2

Anger is a strong demon. We call it demon since it bothers us and makes us bother others. The demon of Anger only comes out on a full moon night within us.

The sphere is decorated by our words. It is never really known as happiness.

The sphere is the greatest light. It shines eternally. One cannot remove darkness; similarly, one cannot remove the sphere.

The one who contemplates the sphere gains bliss gradually and only in a progressive way.

The two rites, which occur within us, are called "exhale" and "inhale." The day is in the middle. The moon is said to be the calm mind.

The moon, which rotates, is also said to be the mind of agency. Happiness increases as one decreases agency.

The one devoted to happiness is known as a devotee of the sky. He dreams of being calm like the sky. He dreams of being in that happiness. Knowing that happiness is the one who reads this, one knows the truth of the sphere.

The sacrifice of breath to mind is said to be auspicious yet dangerous. It is used as a weapon against the demons of negativity.

It should not be used too much or else one will force danger on himself.

Slowly bringing the mind in a state of concentration, one should allow time to pass. As the time goes from sunrise to sunset and so on, he should keep his mind concentrated upon a point.

The one who understands all perception is called a knower of the sphere.

And that man is declared the golden man. He is the knower of the self. He realizes what is to be realized. The thief of work is said to be ego. It steals greatness from the mind. Destroy this ego, and what is revealed is selfless bliss. Through this all work and action are done. It is the duty of the breath. The duty of the warriors. The duty of the king and queen. It is only the duty because it is said to be here. What else will one work for if not for happiness?

The man is made of 5 perceptions. Two perceptions are said to be without waking consciousness. In sleep one will lose their consciousness and regain identity as that which is unknown.

Chapter 3

The man made of gods is filled with breath. He is made of glory known as "the throat." His voice enchants the world the same way gods would enchant it. The lord of speech commands its warriors day and night.

These warriors fight the evil within. Every day and night the warriors sing praises to their beliefs. They go faithless into battle. They strike once or twice before falling to the immortal demon. This demon has not been given a name; however, it is the weapon of the entire body. If known, it is misused. Therefore, to bring positivity, one should be far from knowing this. It is the crystal of light that shines within. It shines with its own glory. It is the one that sucks up everything and is the one who remains after everything else is gone.

The man of breath holds his throat as he commands the soldiers of movement to awaken the spirit of wind that exists within us.

The knowledge of this breath holds a shining crystal. Once this crystal is known, it stops shining. Once this crystal is known, the world collapses on that man. One who brings happiness to the crystal is known as the king of demons. The realization of the crystal has brought down many dedicated sages. It is that which is best when not known. The purity of such a thing is immense in terms of quality. This is the secret told by the entire book. The sphere is all that exists.

The enchanted ones are brought together with a divine light. The sun and moon of breath orbit around the man of desires. Therefore, desires are known to be earthly. The man who holds his mind restrains the knowledge of the crystal; therefore, he is happy. The one who goes closer to knowing the crystal is known as the most immoral one.

The rivers flow due to the extreme extent of water from the mountains becoming golden. It is the drink that we all drink. The air that we breathe is also known as "juice that is drunk." It is a juice of gods, his soldiers, his soldiers' teachers, and the sages who dwell on the truth through means of meditation or inner focus.

The one who knows this book becomes either a fool or a man of great sleep. Those who show gratitude towards all things while reading this book, without a doubt, attain only benefits.

The belief in such scripture is rare; the ones who do believe have gone through traumatic experiences in order to bring out this belief.

Giving your life away for a peasant is a great sacrifice; however, one does not know after death, so why should he care? Why should we behave well? It is not a question; it is the reality of our breath moving through the space of the chest.

Dhyāna is thus revealed and not in any other scripture,

Thus,

Light, Supreme light, the lamp, demon, bull, snake, treasure, cave, torch.

These are the ones to be known

The light shines greatly in the ones who are heavily devoted.

There is no greater light than the Light.

Through the practice and use of the king's weapons, one destroys the fierce dragon breathing fire on the village.

He, the creator of the lotus, sees all things with one eye.

He is the false notion of God.

He is fooled as if he were God.

He is tricked into thinking he is not God.

He is destroyed in the hearts and revived in the form called Metamorphosis.

The birth of the supreme light is false.

The priest shall command the gods to bring him wealth; upon true intent, the gods gain compassion and give it out.

He is the one who has submitted to God. Let him not be in fear of the false notion of god.

He is the one who bears the hidden truth.

He is the one who has held God closely with him.

The deep secret is revealed slowly.

The weapon of the kings is not to be given out to anyone unworthy.

The souls of the dark fire live and die constantly in the states of waking and sleeping.

The one consciousness exists within all and is hidden as a great one unburning.

The levels of meditation rise and grow through time.

I shall take the abode of the 7 lands with the weapons offered by the king.

The scripture of the King is only understood by the wise. The others simply do rituals.

Now the depth of religion can be seen through 3 eyes. I and the one glorious ultimate nondual god.

The world is not

The universe is not

OFFER INTO THE FIRE

Let the words break apart to reach the concluded truth.

Thou art the giver of immortality, O Priest.

The secret of water can only be understood by the fullness. Let this pervade all things and be the sacred ocean of the scriptures.

The secret of the sky is that the mind, having been meditated upon, rises to the state of the sky.

The secret of Earth is the abode of the great lord. What is seen here is indeed there.

Secret of Wind is the cleaning agent.

The secret of fire is the knowledge of creation and destruction.

Those who dwell on the secrets only need 1 of these to reach enlightenment.

Thus, it has sucked once, and it will again.

Let it brightly glow in the sacred ocean.

Having controlled the mind, one is

Vishwadevas had spoke forth, thus,

The great afterlife is thought of as the back of all the places. As we go back and back, what is left is this one essence. This essence is talked about as emptiness, soul, void, spirit, God, etc.

This background essence is the end of everything. When everything goes away, what is left is the essence. The essence brings us into being.

The essence is different from beings. The essence is thought to be just being. If not, the essence is not picked up to be thought of as the being that is beyond all others.

The reality, which is not being, holds the contradiction of whether being came into place from something that is not being. Therefore, the state of being exists on its own.

There is a soul and self, greatly proven to exist. It's not hard to understand such a science through contemplation. The mind, which has surrendered to all of philosophy, removing its ego, will become the mind that knows philosophy.

The state of non-being cannot be identified as the creator of being. Actions only persist in something that can act. A being can either be active or dormant. This active one is simply the former type of being.

Reality cannot exist as non-being, or else the non-perceptive being will have to have perception from something that is not able to even exist. This is foolish thinking.

The non-perceptive being will only be existing if it is on its own. Another being of perception will not be able to create that which is at the back of all minds and perceptions. The state of perception indeed supports that behind it is a formless Being.

Those who do not believe in the state without perception shall close their minds fully and know themselves to exist as something that is not told to be perceptive.

This state exists when one closes his eyes. The identity of the one with his eyes closed is very subjective. I can say he exists, but he can say he does not exist. The reality behind the lens of eyes is that which is when the eyes are closed.

If one is foolish to enclose all of the truth of what is grasped by the eyes, he will only believe in what he says and not listen to others.

Behind the eyes exists a reality of non-perception. From such a being, perception had to arise as a point of form. When there are 2 different types of form, only the knowledge of whether something is form or not form itself superimposes form.

The formless being will have to exist as being or non-being; however, existing as one or as a dual figure would not summarize the reality as we see it.

Therefore, we can accept there is a point at which the formless gain perception, and there is a point when the formless lose perception. If I am without form and choosing to gain perception, I must have form to understand that I am in a state of perception.

Likewise, if I am without form and with perception, I must be a nondual identity that sees duality. This is not possible; therefore, the ones who believe in formlessness believe in non-perception, while the ones who do not believe in a formless being believe there is something beyond perception.

Oh, the treasure-seekers, thus,

A sage of water approached an enlightened one and asked, "How can I become enlightened?" The enlightened one said, "Embrace the knife of all materialistic bonds."

The mind is what brings suffering. Control this mind, O wise one

He should remain like the sky when the mind has attained quiescence. The great ones have encoded such a state as heaven.

The mind with constant thoughts is said to be the underworld.

Residing in both these worlds, the wise one, after observing, does call them separate worlds.

O intelligent one, the great ones forever see the supreme being as an eye that spreads over the skies.

Know this to be the real truth. There is no spirituality without control of mind or inquiry into truth.

One who remains like a lotus unaffected by the drowning waters is said to have attained the knife.

The greatest being resides in the sun, earth, moon, and fire.

He also resides in the cave. One should bring light to the cave through the knife and see the treasure.

Such a treasure would never make one swerve from the path of truth.

Such a treasure should never be denied. Those who deny this treasure suffer.

One who rejoices in this spiritual nonmaterialistic treasure will soon see all the right ways.

One who realizes this treasure becomes a sage of water, and he who realizes much more about this treasure will become enlightened.

This is the teaching of the flower

A disciple has approached a sage of wind and asked, "O dear sage, please tell me about the Omnipresent Lion expounded by all the wise ones." The Sage of Wind replied, "Oh, disciple, know the lion to be all around you: up, down, east, west, north, and south."

This lion is invisible, yet he shines. He appears like fire. He has no real form.

His anger is revealed as bad luck. His happiness is revealed as auspiciousness

He is burning. He is fierce. He is the supreme light.

He can't be known. He is not in the reach of words and thought.

He brings joy to the enlightened ones.

This is the teaching of the Omnipresent Lion. One who knows this can control all elements and universal forces.

A disciple has approached a Sage of Fire and asked, "How can one attain see everything the correct way?" The sage replies, "The fire sacrifice should be seen as a vision."

The sacrifice is the great weapon against the demon.

I offer the earth to the fire! I offer the wind to the fire! I offer the skies to the fire! I offer the water to the fire! I offer what is seen as fire to the fire!

I offer all actions to the fire. I offer the sun to the fire. I offer the moon to the fire. I offer the stars to the fire. I offer all planets to the fire.

I offer the trees to the fire. I offer the wood to the fire. I offer all living beings to the fire! I offer the saints to the fire! I offer the scripture to the fire!

I offer the creator the fire! I offer the destroyer to the fire. I offer the demons to the fire! I offer the spirits to the fire! I offer the dragon to the fire. I offer the serpents to the fire. I offer the Bird of Fire to the Fire. I offer the king of seas to the fire. I offer the mind to the fire!

I offer what I see to the fire. I offer what I hear to the fire. I offer what I taste to the fire. I offer what I can think of to the fire. I offer what I can describe to the fire. I offer what I can feel to the fire. I offer what I can smell to the fire. I offer my breath to the fire!

Having offered such to the fire, the pure sage of water strikes with the divine weapon and attains the vision, which understands all scriptures.

This is the teaching of the swan. He who knows this understands it all the correct way.

The sage had sat down in silence, and being absorbed in such silence, he attained the treasure.

The effect of the weapon is what the wise call the torch.

Using this torch, the sage sees the treasure lying in the cave. Such a treasure should be embraced, as He is the pure light that lights up all the worlds.

Such a treasure is never affected by the world, the water, the fire, the fire of fire, the wind, the dragons, the serpents, the mind, the Sages, and the water

The One who knows the bliss radiating from the treasure never fears.

One who is a sinner becomes enlightened upon knowing this.

The creator had set forth the action; from it had come a gust of wind blowing outwards.

The destroyer had set forth the action; from it had come a gust of wind flowing inwards.

The King of Seas had fallen due to the serpents.

These serpents bring out the breath of the Creator. The Creator had once destroyed the serpents, and from this had come immortality.

The breath is directed upwards and downwards in the space; what more faith does one need?

This controlled breath leads to heaven.

This is the teaching of breath.

A sage approached an enlightened being and asked, "Oh wise one, how does one get into the kingdom of the sky?" The sage had replied, "O seeker, know that there is nothing ever to be got. All that you ever need is there, inside."

The Lord, who sees the spark of the endless light even in the 3 worlds, is free from bondage.

I hold the demon to be the universe. The ancient sages have called the universe a suffering.

Realize the supreme consciousness to be one and peaceful. The supreme consciousness is the constant supreme knowledge that abides by everyone and is accessible by only those gods.

There is nothing to be known further, O Sage! The mind is the greatest wizard and witch. It works against those who are in bondage.

The eternal secret is "He, the strongest of them all, is indeed the weakest of them all."

I hold the demon to be the universe indeed, O sage. Contemplate what is to be known. Understand why it is to be known. Through this one develops intelligence at divine levels.

I worship the divine speech. He who is the speech is the cause of all action and the liberator from bondage. He is the teacher.

Destroy the thoughts and attain mindlessness. This is the great state adored by all the scriptures.

Those who have been absorbed in the speech are fit for liberation; the rest are not.

This is the supreme teaching when one is freed of all sins.

A sage approached the King of Seas and asked, "O Effulgent lord, how does one attain true happiness?" I do not get happiness from some materialistic pleasures. Realizing such happiness is temporary, I only come for true happiness." The King of Seas replied, "True happiness is never attained."

Those who you see rejoicing in extreme bliss are enjoying the supreme consciousness.

Those who you see enjoying worldly pleasures are enjoying the body.

One who has got complete detachment within is never blocked in his path to the treasure.

Sage, realize the world is an illusion. It is never experienced. Contemplate who the experiencer is.

When the control of the mind is attained, all will come under control.

It was said by all the ancients once: the particles to planets of the universe are vibrations, and nothing but vibrations. The world is simply an illusion; do not get caught up in material pleasures.

Wisdom is attained by the intelligent. Wisdom is attained by the pure.

One should silence his mind from thoughts. In the end this will happen.

The ones who enjoy such bliss never have a "monkey mind."

When one realizes the great light expounded by all scripture, he never fears.

This is the teaching.

The supreme lord was once asked a question by a seeker. The seeker had asked, "O Divine one who shines greater than a thousand suns, where is liberation said to be?" The Supreme Lord had replied, "It is not in the sky, nor in the heavens, nor on earth, nor in the regions below; it is only found in the mind dried up of mental impressions."

O Devotee, the sage who has learned the secret of the breath shall progress to the next stage and learn the secret of light.

The ancient ones have told us many times, "Offer what you see to the fire. "One who knows the true meaning behind this message sees it all the correct way.

The pure one should stabilize himself in the supreme consciousness till he has attained liberation.

He, the one who grows all trees and plants to their full growth within seconds, is said to be the Disenchanter. He knows growth and time. He creates destruction upon growth.

O Devotee, see this seed; this is the seed of the universe. This seed grows into the Tree of Wisdom. This tree possesses all knowledge of space, worlds, stars, cures, psychic powers, and many more.

This tree is cut down by those who are determined to achieve liberation. What is left is only He.

This is the secret teaching. Once known, it should not be imparted to an unfaithful one.

The monk who has reached the stage of enlightenment knows the scripture to not have any contradictions.

The supreme consciousness can not be known fully. The gift of the ancients is the experience.

The sages who are behaving as in deep sleep are immortal.

The teaching of brahma-light, brahma-fire, and brahma-sun is brahma-tejas, which resides in those mantras; however many syllables of any Vaidika mantras that man chants with the intention of something great, he indeed gets closer and closer to that goal. At the end, the sun rises in the form of light; in that form of light, the goal now indeed has

The unrealized monk should leave all attachments behind and, through effort, subdue the mind and attain the celestial gift.

The monk who roams around free from desire and being situated in the supreme consciousness has reached it.

This is the teaching of the Seeker.

One should contemplate this scripture if they have realized the suffering that comes from the mind and body.

He who contemplates this every day will attain a great state of bliss.

The intelligent ones who see beyond such statements are capable of the vision.

One who can not find focus should renounce all worldly aspects and seek to attain truth.

When one sees a light shine from the great sky while awake, they are said to be enlightened.

He who doubts perishes.

The one devoted to Brahman is known as a mumukshu. The sutra is this. He who remembers Brahman every day, longing for peace, wears the sutra.

The dvijha is the knower of the 2 abodes. He knows the Heavens and knows the Hells.

The sacred thread of the dvijha is the supreme tattva. The shikha is the supreme flame of bliss.

He who has served the guru for many years should kindly ask for liberation after having done prostration.

One who wears the sacred thread of knowledge and the supreme shikha shall go through the 7 gates of Vaikuntha.

Each gate is the mastery of a Loka. He who crosses the gates becomes a ruler of all those worlds.

Having used the Vajra, he destroys the very cause of Samsara. Let it be known, one will not get Brahman vidya without throwing the Vajra.

Greater than gods are the Rsis who have been fools at first and then attained detachment through Sudarshana. These Rsis take control of the world and are known as Paramahamsas.

He who does not love God will never attain the status of a Paramahamsa even in thousands of eons.

He who does not sacrifice will never reach greatness.

Only by the grace of Chandra does one pass into Vaikuntha.

Having understood the greatness of Chandra, Indra, and Vayu, he reaches Vaikuntha and thus loses all identity, rejoicing in the very freedom of being one without identity.

He becomes the supreme Narayana, praised in verses by the name Sanyasi. Calling him a deva or even the deva of devas is an insult to such great praise of being called Sanyasi.

He who knows the Brahmana becomes the Brahmana. He becomes initiated. He becomes the Adhvaryu. He becomes the god of the Yagna. And he becomes the Overlooker of the Yajna.

For those who struggle with the union of Shiva and Shakti, think of such a union as of Agni and Indra. Such a union is the one Aditya has; he becomes a twice-born.

That very moment when all the devas stop and do the divine namaskaram to Narayana, the entire universe becomes light.

Vaikhanasa, listen now to what I say; having known, one becomes a true dvija. He unites the devas and asuras. This is the sandhya ceremony.

He who disregards the worship of Vishnu becomes a killer of all. He kills the self; he kills the brahmana, the kshatriya, the king, the gods, the guru, and all the very things that are beneficial for him. He strengthens the effect of bad within him and thus should be considered a serial killer.

The top of the cold mountain is the same as inside the cave of darkness. It is not the world that is different; it is the change of the mind that differs. There is no real duality. However the mind is, he becomes it.

The sanyasi should renounce all, renounce renunciation, and even renounce himself.

Having been established in non-duality, he perceives the supreme Narayana who is known as Shiva by the Brahman-knowers.

Destroy the mind, and behold the truth that existed within you.

How can such a being of auspiciousness imagine all this?

Fool, do not contemplate as to how the world arose; contemplate as to how it can be destroyed.

He who worships the guru is never lost. If he were, let it be known all the Vedas are false.

Having understood this, Vaikhanasa prostrated before Angirasa and left to take refuge in the lord for many years. After many more years, at dawn, he saw the Divine.

He who studies this once every day wins liberation. He does not lose faith ever; he is situated in bhakti; he never grieves; he becomes fearless; he becomes peaceful; he wins liberation.

